

THE  
MAGAZINE OF USEFUL KNOWLEDGE,  
AND  
CO-OPERATIVE MISCELLANY.

OCTOBER 15th, 1830.

No. 2.] "LEARNING HAS DECLARED WAR AGAINST IGNORANCE." [Price 2d.

ON THE CREATION AND DISTRIBUTION OF WEALTH.

"Then let us pray that come it may,  
As come it shall, for a' that;  
That man to man, the world o'er,  
Shall brothers be, an a' that;  
For a' that, an a' that,  
It's comin' yet, for a' that;  
That sense and worth, o'er a' the earth,  
Shall bear the gree an' a' that."

Burns.

Having received corrected copies of the lectures delivered by Mr. Pare, Corresponding Secretary to the Birmingham Co-operative Society, as printed in the *Leicester Chronicle*, with a request that we would insert them in the Magazine of Useful Knowledge, we have determined to give them the place of our own papers, for two or three numbers. They develope precisely the same principles and objects we are ourselves desirous to lay before our readers, and may, in fact, be considered as forming part of our own arguments.

The Co-operative System (said Mr. Pare,) professes to afford to workmen, immediatly, the best and most profitable employment of their savings, and their spare time; gradually to find permanent remunerating employment for all who adopt it; and ultimately, to supply and secure to them, by their own exertions, all the means of life and of moral and intellectual improvement, with a view to their attaining the highest state of social happiness.

As this project, like all others, springs from a sense of want, it may be proper to state a few general principles, and shew how they regulate want and wealth; to examine the evil to be remedied, as also its popular remedies, and to shew their insufficiency; and then to explain the Co-operative system, and prove its incontestible superiority as a remedy over all others.

Human wealth is the means of human happiness: for wealth does not mean only money and trading capital—it includes also all the supports of life and luxury—all the goods of humanity;

whatever does conduce or can be made to conduce to the satisfaction of our natural wants and wishes. The production of wealth, therefore, is the production of the means of happiness ; and to limit or diminish the production of wealth, is to limit or diminish the production of the means of happiness.

There are two *natural limits* to the production of human wealth, which it is impossible ever to pass. The first is *the exhaustion of our productive powers* ; the second is *the satisfaction of our wants*. It is certain that the exertion of our utmost natural powers, aided by the greatest mechanic and scientific powers which we could devise, and applied in the most advantageous manner, could only produce a certain, a limited quantity of wealth. When we had produced all the wealth we could produce, we then could produce no more. This is the first natural limit. As to the second, when we had acquired as much wealth as we desired, we should not trouble ourselves to produce more. This is the ordinance of nature : these are the only limits which she has fixed—all the boundaries which she has set to the field of human happiness. And these are no niggardly or stinted bounds. For almost every one feels that if he had the full and free exercise of his own powers, to apply them in the best manner, he could make himself happy enough. Of all the pleasure, therefore, by which his present state falls short of this natural and attainable happiness, he is deprived by artificial institutions. And here we arrive at the *unnatural*, the *artificial limit to wealth*—at the narrowing bound which men have devised and established to limit and diminish their own means of happiness.

The third, the *unnatural limit* to the production of wealth, is *COMPETITION*. Let us now examine in what manner, and to what degree competition limits the production of the means of happiness. The supply of wealth, which we receive, marks the extent to which our wants are satisfied. But in the economical sense of the words, supply is limited by demand ; or rather, perhaps, our supply is limited by our means of demand, and our means of demand are limited by competition. I speak of the great majority of mankind—those who have something to do in getting their own living.

This view of the subject is very important ; therefore allow me to explain a little further. Our supply of wealth is limited by our means of demand. We order from the vender, not as many goods as we *want*, but as many as our means make it probable that we can *afford to buy*. He orders, also, from the manufacturer, not the quantity of goods which his customers might require to supply their wants, but the quantity which he supposes they can and will pay for—the quantity which he can sell at a profit—and very prudently, he buys no more. So the manufacturers of cloth, for instance, though they be the only persons capable of supplying the people with clothing, never enquire how many coats the whole population would require, in



the course of the year, nor how much cloth they themselves have the power of making. All they require to know is, how much cloth their customers can sell, and pay them for, without the least regard either to the satisfaction of our wants, or to the extent of our powers of production; and they are anxious to make and supply no more. These principles apply with equal force throughout all other branches of industry. The production and supply of wealth, therefore, are limited by demand.

And next, the demand for wealth is limited by competition. All who produce, or supply any part of the public wants, are impoverished, or reduced by the action of this principle.—Let us first shew how it acts on the working classes. All the men who derive their subsistence solely from their labour, can obtain no more wealth than their labour will enable them to buy. But the quantity of wealth which a working man receives, is always the least for which his labour can be purchased. For if he were to require more than this lowest price given, another working man, in want of employ, would step in, and offer to do the work cheaper; that is, for the lower price given; and the first would be thrown out of work altogether. Thus the wages of the working man—his means of demand—are limited by *competition*, by other workmen *competing* with him. And the competition is continually maintained with those workmen who are in work, by others who are out of work, and who, rather than starve, will take as a requital for their labour, the smallest, the poorest means of life. These are always waiting to bring wages down to any standard, that is just above starvation, so that if the workmen in employ ever hope for more from their labour for any noticeable length of time than this smallest, this meanest pittance, they hope for that, which, under the present constitution of society, they never will obtain.

And secondly—The tradesman and the manufacturer, who depend solely on their business, act under the same principle. The quantity of wealth which they receive is the smallest for which their goods can be purchased. For if they required more than this smallest quantity, their trade would pass from them to those who sold cheaper, and they themselves could no longer get a living. If they sold at cost price they would obtain no profit at all. The nearer they sell to cost price, that is, the more they compete with each other, the more is their profit diminished: therefore, their wealth—their means of demand, is limited by competition—by individuals of their class *competing* with them.

The third class to whom we have to apply this principle, comprises all the proprietors of houses, or of money, who derive their incomes solely from lending their houses, or their money. The remuneration which these persons receive is invariably the smallest for which the accommodation they afford can be purchased, For if they were to require more than the

lowest standard remuneration of the period, their houses and their money would be left upon their hands, and their incomes would fail, in consequence of other individuals of their class offering to lend at a cheaper rate, or, in other words, *competing* with them ; and in this manner, their wealth also—their means of demand, is limited by *competition*.

Thus the *income of every individual*, and consequently that of the *whole community* (except only those who have fixed money incomes) *is limited by competition* ; and each obtains the *least* that his labour, his services, or the use of his property *can possibly be obtained for*. It is competition, then, that limits the quantity of wealth obtained by individuals ; the quantity of wealth obtained by individuals *collectively*, makes up the aggregate obtained by the whole community : this aggregate forms the demand, and demand limits production.

And thus the *competitive* system of society virtually and effectually acts upon its members as though every one of them, who applies his labour, his services, or his property, to the public good, had entered into a league most firmly kept, to diminish to the utmost his own means of happiness, and the means of happiness possessed by his fellow men.—Yet society has hitherto been constructed and carried on wholly on the competitive system ; and miserably enough, if we look through its history. A few names, gaudy rather than great, are scattered up and down the pages ; but the millions, the whole mass of mankind, with scarcely any thing deserving to be called an exception, have always dragged on their lives, through savageism and through slavery, in want and wickedness, seeming to live in vain, or only to swell the storm of troubled passions, which, under the shapes of Avarice, Ambition, Tyranny, War, Havoc, and Carnage, have always been entempesting the world. These, too, were all forms or effects of *competition*.

But to resume our economical view. Competition, while it diminishes the means of happiness, does not diminish the inclination to be happy. The more wretched men are, the less is their self-denial ; they seize the pleasure within their grasp ; want is always present ; death perhaps not distant : the pleasure of the passing hour may be the only one they ever shall enjoy. Hence, the profligacy of the poor, and especially, (as it is closely connected with the subject) the recklessness with which population proceeds.

The progress of population, only, had always been sufficient, in former times, to maintain competition among all the great bodies of workmen, and to reduce their wages at the best periods to the bare level of a decent sustenance. What then must be their condition, when not only their numbers are increased, but their labour superceded ? Their means of life are diminished—to a great extent, absolutely taken away. This most impor-



tant revolution in labour appears to have been reserved mainly for the presentage, to mark the commencement of a new era in society.

(To be continued.)

### POPULAR GEOGRAPHY.

Among the various branches of Useful Knowledge, which it will be in our power to introduce into our pages, there are few more interesting, or which may be rendered more subservient to useful purposes, than faithful and spirited sketches of the present state of both savage and civilised countries, throughout the world. We purpose, therefore, thus to occupy part of our space, occasionally, by giving extracts from, or abridgments of the most interesting books of Voyages and Travels which issue from the press; with such other articles, of a similar description, as may fall in our way. The following is an abridgment of a letter, which appeared a few weeks since in the Morning Chronicle, authenticated by an officer of rank.

#### GREAT INTERIOR RIVERS OF AUSTRALIA.

The long puzzling problem, relative to the termination of the great interior rivers of Australia is at length solved. In the latter end of 1828, Governor Darling, in order to settle this important point, as well as to ascertain the capabilities of the unexplored interior for colonization, dispatched an expedition to trace the waters of the Macquarie, under the guidance of Captain Sturt, an able and indefatigable officer, enthusiastically devoted to the service he was judiciously selected to perform. He penetrated to the distance of 600 miles north-west from Port Jackson, where he found a parched rocky country, and a salt river, the bitter and unpalatable qualities of whose water, we suppose, induced him to name it the Darling, in honour of the unpopular Governor of the colony. The sterility of the country, together with the want of water, compelled him to return without having cleared up the mystery which hung over the rivers of the interior.

In the course of 1829, Captain Sturt undertook a second journey. It has been more successful than the first, though it is only in a very limited sense, that it can be said to have "solved the long puzzling problem relative to the great internal rivers of Australia." Captain Sturt, in his second journey, pursued the course of the Murrumbidgee river, which flows from the rocky mountains to the westward, about the parallel of 34 degrees. The part of the country on the slope of the hills was of a very inviting character, and presented well-watered pastures adorned with stripes of woodland; but it became poorer as the travellers advanced westward, till it degenerated into a barren wilderness, terminating in a shallow sedgy lake, into which the river fell, after losing much of its water in the parched soil. The party embarked on the lake in a boat which was carried with them in separate pieces, and after a troublesome navigation of some length, and a short journey by land, they had the satisfaction to trace the inland waters to the sea. The lake is about sixty miles long, and thirty broad, and it receives several rivers; but its waters

are so much reduced by evaporation, that the efflux stream which connects it with the ocean is small and shallow, and so encumbered at the mouth by sand bars as to be incapable of admitting any vessels larger than boats. The point where this stream falls in, is in Encounter bay, about 800 miles west from Sidney, and a little to the South, in lat. 35. 25. and long. 139. 40. It is on a part of the coast discovered by the French Captain, Baudin, lying a little eastward of Kangaroo Isle. Now, as to the extent of the discoveries made, our readers may easily judge for themselves. Let them take any map of New Holland, and with 700 miles in the compasses, planting one foot on Ram's Head, the south-east point of that continent, and describing a circular line from sea to sea, the curve in question will embrace all the extreme points of the interior that are explored, and some that are yet unknown. So far, then, from having discovered the termination of the great interior rivers of Austrilia, we have only traced the outlines of the geography of one small corner of it, comprising rather less than a SIXTH PART of the whole. We state this to prevent misconception, and with no desire to depreciate Capt. Sturt's discoveries, which are really important, from their connection with that part of the continent on which our principle colony is founded. The facts brought to light by this journey rather confirm than modify the ideas which our previous knowledge led us to form of the south-eastern portion of Australia. A narrow stripe of land on each side of the Blue Mountains comprises the whole of the good soil; the rest consists of sands or swarms. The discovery of a water communication extending from the sea to the back of these mountains would be valuable, if it were practicable for boats of any considerable size; but from accounts given, this does not seem to be the case.

The natives of the various tribes, with which the travellers came in contact, uniformly displayed the most friendly feeling, whenever an introduction was secured from a neighbouring tribe. The first consideration of Captain Sturt was to select two of the most evidently intelligent and influential of the tribe, and gain them over by presents and little attentions to act as guides to the territory of another tribe. Even, however, when an introduction could not be obtained, the curiosity of many of the savages to examine more closely such seemingly extraordinary beings as our travellers, was quite irresistible, either advancing cautiously with the universal emblem of peace, a green bough, or dodging inquisitively from tree to tree, with many an imploring gesture and whining exclamation of woo-woo-woo, would close gradually upon the party often, in spite of all their pretended menaces to keep them at bay. Iron was the article most coveted, one of the guides frequently pressing to his bosom a tomahawk presented to him, with an expression of the same fondling delight that a father would a favourite babe. Beads, combs, and other ornaments, were of no estimation in the eyes of the females, being always thrown away after their curiosity had been satisfied in gazing upon them. Nothing could exceed their astonishment and curiosity on a first introduction to their European friends. First, they would place themselves face to face, to compare the form of feature, then lay palm to palm to see if the fingers corresponded, then make our travellers grin and gape to ascertain if the mouth and teeth agreed with their own, then peep down their breasts and backs, and lastly, turn up their sleeves, and unbutton their waistcoats, to be assured whether or not their vestments formed a component part of their bodies, when, finding that though of different colour, and differently dressed, our travellers were similarly constructed with themselves, their joy knew no bounds. Though the firing of the muskets caused great consternation among some, in others the affected stoicism put on to conceal their terrors was often exceedingly amusing.



Though raising a sort of hysterical laugh in some instances, and scarcely noticing the musket report in others, yet they were invariably seen approaching the tree, fired at when they supposed no notice was taken, and examining the impression made by the ball with the most evidently marked astonishment. The most captivating plan for gaining the good graces of these savages, was by grimacing and cutting all manner of antics before them, while the most successful in alluring to an interview, when shy in approaching, was by taking no notice of them; when by degrees they would draw nearer and nearer, and finally slip in one by one among the European group. An umbrella suddenly jerked out, threw a whole mob prostrate in a perfect agony of terror, which was quickly converted into mirth, on perceiving the jocularities of their white friends on the subject, and that neither bones were broken, nor blood spilt. We have before stated that the guides were generally furnished by each respective tribe, through whose territory the party passed, to conduct them safely into the territory of the next adjoining tribe, and introduce them to their friendly offices and protection. These guides were at all times highly useful, most faithful to their trust, and most anxious to ensure the party a kindly welcome as they proceeded along.

To their zeal, courage, and fidelity, the travellers were, indeed, on one eventful occasion, saved from an indiscriminate massacre. The boat having accidentally got a little way ahead of the guides, unfortunately grounded in a shallow part of the river, when suddenly a hideous yell assailed them from an adjoining thicket, followed by a darkening rush of a hundred naked savages into the river before them; their dusky demon-like locks fluttering in long matted masses in the wind, as with writhing bodies, hideous contortions of face, piercing screams, and brandished clubs, they pounced upon their victims. Scarcely, however, had the party time to seize their muskets, with a view to defence, when rushing between them and the murder-threatening weapons of the foe, their friendly guides gave a new and animated character to the scene. Brandishing their clubs, they now appeared to answer menace with menace: now pointing at the party, seemed, with feeling tone, to demand that protection for them accorded by all the other tribes; and now pointing their spears in the direction of their own tribe, as if threatening a reprisal, all the while their gestures and gesticulations being so vehement and wild, as to force the perspiration in streams from every pore. By degrees, a calmer voice and movement shewed the favourable impression made, when a tomahawk plucked from the girdle of one of the guides was passed around from hand to hand, a low muttering debate ensuing among the hostile tribe as the owner of the much-prized weapon seemed expatiating on its various uses, and the great benefits to be derived from cultivating a friendly understanding with a people capable of supplying implements of such singular value. At length all eyes turned toward the party, about whom the guides seemed to be particularly questioned, the occasional smiles and softening tones and glances evidencing the favourable impression made, when suddenly clubs and spears were thrown aside, and the whole hostile group, with a simultaneous shout, rushed into the water around the party, and commenced the usual rude examination of their persons.

The mountain natives were found to be a very superior race in symmetry and muscular power to those of the low country; the latter appearing generally diseased and emaciated; the prevailing complaint being a scabby eruption over their bodies. The low country natives were, however, infinitely more numerous than those of the mountains, subsisting prin-

cipally on fish, with which the rivers abounded—the Bathurst cod being the most common. The similarity in appearance, in dress, in implements, in pipe-clay embellishments, and in language, identified these western natives with those of the eastern coast—the dialect of the mountain and low country natives varying, however, considerably. It is now found, indeed, as far as examination has extended, that the same radical language extends over the whole of the Australian continent, varying only like the *patois* of other countries. Pipe-clay seemed to be an article of high value with the savages of the Darling, from the care with which it was stored up in huts allotted for it, trenched carefully round to defend it from the surface water. Comfortable dwelling huts, and superior implements, seemed to argue a superior degree of civilization on the part of the natives of the Darling, over the wandering tribes in the other portions of the continent; a net of excellent workmanship being found stretched across the river where it was several hundred feet broad.

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### REVOLUTIONS.—MACHINERY.

TO THE EDITOR OF THE MAGAZINE OF USEFUL KNOWLEDGE.

Sir,

We every where hear the conduct of the people of France held up as an example for us to imitate. This is the common theme of those who profess liberal sentiments; as if the making of a revolution would be the means of surrounding us with every desirable comfort. They appear not to know, that the present condition of the world, and particularly of this country, arising from the enormous increase of machinery, is materially altered from what it was prior to these inventions. But even supposing the wants and wishes of the present generation, to be the same as those of all past ages, and that a revolution after the old fashion were to take place in this country, what would it amount to? To nothing but a transfer of power, from one set of men to another, the new set, like the old one, making a direct property of the labour of the people.

The revolution in France must have made it manifest to every reflecting mind, that no form of government, even the most liberal, while the present state of society exists, is capable of permanently protecting the people from the vicissitudes to which the human race has ever been subject. The productive classes of Paris are dissatisfied, and with good reason, although they have obtained that for which they fought so boldly—a Republican Government; in all but the name. Ignorant of the real cause of their grievances, they eagerly resort to the miserable expedients arising out of the present disgraceful arrangement, or rather disarrangement of society. The workmen ask of the authorities the expulsion of all foreign artisans. This is not complied with, as it would be an act of injustice. They then injure their employers by destroying their machinery. How does the new and enlightened government act towards them? For want of profitable employment, in a country possessing such boundless capabilities, they are sent into the army,



to consume the labour of others, without returning an equivalent. And is this the Government to establish which the people have suffered their blood to run like the water down the channels? Have the principles of Owen made no impression in France? Is there not one intelligent mind imbued with his principles, and actuated by an equal desire to serve his countrymen, and through them the whole human race, ready to stand forward, superior to the ignorance and prejudice around him, to raise the standard of truth in a country, not become possessed of institutions the most favourable to its reception and dissemination? What a fine opportunity; and what a social people to begin with!

I shall be told that America is an exception to the charge, as to the inutility of revolutions, unaccompanied with a new arrangement of society, the people of that country being prosperous and happy. Is it quite clear that she owes her prosperity and happiness to her institutions? I answer, No. To what, then, does she owe them? To her immense unpopulated regions. The sale of lands in America is a great source of wealth to the government, as it defrays a considerable portion of the national expenditure. But the most important benefit derived from these lands, by the people, is, that they serve to drain off the surplus labour of the populous towns, and will prevent, for ages to come, a permanent reduction in the value of labour, cheap land and cheap labour being incompatible. In this country, the land is all appropriated, labour superabounds, and, as a natural consequence, may be had for next to nothing. It cannot be true, then, that America owes her prosperity to her institutions. If England were to become a Republic to-morrow, and the present organization of society continued, the condition of the people would be very little improved. To prove the truth of this proposition, let us suppose the island of New Holland brought from its present situation, and moored close to the shores of this country; down would come the price of land in England, on account of its abundance; and the price of labour, from the augmented demand for it, would be considerable higher. We should then be placed in a similar situation to that of America at the present moment, with only this disadvantage, that the machinery of our government would be more expensive than that of the United States; but, from the high rate of wages, we should be in a better condition to meet these expenses than we are in at present. Unless, indeed, our Aristocracy, adopting the human suggestions of Mr. Gouger, of emigration notoriety, were to put a tax upon this newly-acquired land, so as to amount to a prohibition of its use, in order that their own land might not be depreciated in value, and the wages of labour be thereby increased. This, however, would be too stupid even for them; because this piece of cruel tantalization would inevitably lead to acts of desperation.

Is this point admitted? If so, it remains to ascertain what steps ought to be taken, by those who may hereafter bring about revolutions, to secure for themselves a sufficiency of employment, and a comfortable subsistence. It is a notorious fact, that the workmen

do all the drudgery of revolutions, receive all the hard blows, and like fools, suffer the prize for which they have been contending to pass quietly into other hands. When the danger is over, the rich creep from their nests, and exclaim, "We have gained a glorious triumph. Let us now think about establishing order. As we, from our education, are better acquainted with state affairs than you can be, leave these matters to us, and go you, brave fellow-citizens, to your respective avocations." And this is all **THE PEOPLE** have ever had to do with revolutions; and what have they ever gained by them? This question, twisted and turned, and viewed from every point, will only admit of this simple answer—**NOTHING.**

I now come to the principal question—what ought the people to reserve for themselves, before they delegate the power of the state to others?

In submitting the following propositions, for the consideration of your readers, I have made up my mind to expect considerable opposition from the possessors of machinery, who will one and all exclaim, "*Impossible.*" In answer to this exclamation, wherever it may be heard, let the following simple question silence the exclaimer:—"In whose hands rests the physical force of all countries?" After a "hem!" he will reply, "Why, recent events have proved it to be on the side of the people." Indeed!—I thought so. Well, then, when the people of this country shall know their strength, and assert it, let them, prior to investing the power of the state in other hands, demand for themselves the following conditions;—

1. That a superior education shall be provided for the industrious classes, at the expence of the nation.
2. That they shall have a complete control over all the machinery in the country; or a guarantee on the part of the government, that no labouring man shall be affected by it.

I wish it to be understood, with reference to the first condition, that the education of every labouring man should be of a description calculated to fit him for that state of equality, towards which society, from various causes, is making rapid progress. I shall be told, that equality is a wild theory, and that, consequently, a superior education would unfit the labourer for the performance of his duty to his country; that is, in other words, to increase and protect the property of the rich. The wild theory, however, will turn out a practical reality, and then all fear as to the education of the labourer will be groundless, as every one will feel it his interest to increase and protect the property of all. Let those who think otherwise enjoy their opinion; but let the labourer, nevertheless, demand the instruction which is his due. By this he will gain a knowledge of his natural rights, *viz.* a perfect equality in all things; and the knowledge will furnish him with the means of obtaining them. In the meantime, let the labouring classes not forget that the physical force is their's.

The second condition, relating to machinery, is so important



as to render the existing state of society intolerable without its immediate adoption, and its existence for any considerable period impossible. Every thing in the shape of labour, which does not depend upon the direct application of the intellectual faculties, bids fair to be superceded by this tremendous and over-growing power. I say over-growing, for those who expect to be able to arrest its progress will find themselves woefully disappointed. Indeed, if they could see their real interests, this is the last thing they would attempt. The sun in his course, is not more certain than the progress of invention; and happy will it ultimately prove for the human race that it is so. I know that machinery, in its progress, has committed, is still committing, and will continue to commit, dreadful havoc among the productive classes in all countries, and more particularly in our own. This is not owing to the use, but to the abuse, of machinery; for I am convinced that however powerful an enemy it may now be, it will, when a new and proper direction shall be given to it, be equally powerful as a friend. But the capitalists imagine, that by means of machinery, they shall be able to dispense with manual labour, and then there will be an end of it. "Let us only get rid of the labourers," they say, "and we shall be happy—we shall soon accumulate riches, when we cease to pay wages,—and we shall have nothing to ruffle our tempers, or alarm our fears." Will you not, pretty gentlemen? In the midst of all this bliss, the labourer will re-appear amongst you, in a new character, and demand from you his share of the produce of your non-consuming, never-tiring workmen. And who shall resist him, seeing that the physical force is his? Can the rich be so stupid as to imagine that manual labour can be superseded to a much greater extent than it has been?

With respect to the guarantee from government, that no labouring man shall be injured by the use of machinery, you will understand me to mean, that in no case shall machinery be used, until all the hand-labour of the country shall have been exhausted. All who are interested in the use of machinery will say, that this would be trenching upon private property, and that it would put a stop to all improvement. No, not all improvement. By deducting a little from the superabundance of the units, it might *improve* the condition of the millions, of which, I am sure, they stand much in need.

Although the above conditions are founded in the strictest principles of justice, it is possible they may not be generally approved of by the capitalists. In order to conciliate all parties, I would recommend the adoption of the following:—

3. That a sufficiency of land be provided for all who may be unable to find employment, with the means of cultivating the same, and support for themselves until their crops shall be ripened.

The amount necessary to meet this demand should be levied, not upon the community at large, but upon the possessors of

machinery, in proportion to the amount of manual labour saved by the use of their machines.

I put it to the conscience of any man, who is not insensible to every feeling of humanity, whether machinery ought to be permitted to pursue its present devastating progress, without some secure provision being made for its victims? All such men will answer in the negative. Well, then, since, by the rejection of the two first propositions, it is decreed that machinery must continue to do the work of the artizan, is it unreasonable in him to demand a portion of the uncultivated land of his native country, of which there are millions of acres? Whether or not, let the working classes insist upon this demand, as their only protection under these circumstances.

When they shall obtain this act of justice, they will naturally seek to turn it to the best advantage, which their best advisers will inform them, can only be done by forming themselves into social communities—abolishing the use of money—doing away with individual accumulation, or private property—and by the various communities establishing amongst them an equitable system of barter, or exchange of produce.

Those who deny the right of the workman, to insist upon the fulfilment of any of the above conditions, but especially the last, declare in effect, that if he cannot find employment, he should be left to perish like the brutes. This has been his hopeless lot in all ages. What changes in administrations or forms of government have conferred the least benefit upon him? None; for he has ever been the slave of wealth.

I now call upon my fellow-labourers, in all parts of the world, to consider deeply the subjects I have just laid before them. Let them trace history through, from the earliest period of what is called *civilization*—for I will not disgrace the barbarous ages by including them—and they will find that they have ever been the slaves of the deep and the designing. Lord Byron has said, that “it matters not what form of government we live under, as wealth is power, and poverty is slavery all over the world.” His Lordship never uttered a greater truth. Poverty is slavery. But what is the cause of poverty? Ignorance; and the most effectual means have been adopted to keep the people in that state; because the comparatively few who possess wealth, well know that the physical force is on the side of poverty, and that ignorance is the cause of their not wielding the power they possess to their own advantage. This being the case, how important it is that they should apply their minds to the pursuit of knowledge, in order that they may be able to make the best use of circumstances, by turning them to the greatest advantage for themselves. If they disregard this advice, and any great political convulsion should take place, they will be handed over to their new masters, as the people of France have just been handed over,



without deriving the smallest benefit from the change. The recent change in France has clearly proved that nothing but force will induce the rich to do justice to the poor. But the force must not proceed from ignorance, or it will be ineffectual.

In offering the foregoing suggestions to the notice of your readers, I am aware that they are not applicable to the present circumstances of this country; but it is not to be supposed that we can much longer be deprived of a share in the representation. In the meantime, let us endeavour to understand the nature of our grievances, as well as the remedies most likely to prevent their recurrence. This can only be brought about by discussion.

If I be in error, in any of the principles I have but too feebly endeavoured to advocate, I hope some of your more intelligent correspondents will condescend to correct me; but if, on the contrary, what I have advanced be true in principle, I hope they will assist in preparing the minds of the useful classes for the events which are fast approaching. While the drones are lulled in imaginary security, let the working bees be busily engaged in filling their storehouses with real treasure,--Practical Knowledge.

I am, Sir, your's respectfully,

J. H.

October 9th, 1830.

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## INTELLIGENCE.

**WINCHESTER.**—The secretary of the Winchester Co-operative Society, writes to the British Association, that they have greatly improved in intelligence, though their numbers are few (24.) They have purchased some *pigs* and some *cheese*, which they intend to trade with. Their stock amounts to 10*l.*, and the profits realized in a short time are 3*l.* Nine of the members have forwarded 10*s* to the funds of the *British Association*.

**ABERDEEN.**—The Co-operative cause is spreading in this town. These are already formed eight societies, having from eight to nine hundred members, which all appear to be doing well. The Secretary of the Bonaccord Society, who writes to the British Association, wishes to be informed of the best plan for forming libraries, &c. for the use of the members.

**THE BRITISH ASSOCIATION FOR PROMOTING CO-OPERATIVE KNOWLEDGE**, will hold its fifth public quarterly meeting, on Monday evening next, at the Mechanics' Institute, Southampton Buildings. Mr. WILLIAM CARPENTER will take the chair, at eight o'clock. We intend to devote the whole of our next number, to a report of the proceedings.

**THE TAXES UPON KNOWLEDGE.**--On Tuesday, the 4th inst. a public meeting, convened by Mr. Owen, was held in the Freemasons' Hall, for the purpose of considering the state of the English Press,

and of petitioning the King and the two houses of parliament, for a removal of the restrictions, upon the interchange of knowledge in this country. At about a quarter past one o'clock, Mr. Owen introduced the business of the day, to an audience consisting of about 1400 or 1500 persons. In his address, he took a very comprehensive review of the state of the public press, of the various hindrances to the spread of knowledge among us, and of the facilities provided by the government of the United States for diffusing knowledge among its large population. That government, he observed, had given every facility to the diffusion of knowledge, through its wide extent of territory. It had no tax of any kind on writing or printing materials, It had no tax on newspapers, books, or pamphlets, but it conveyed them all by the mails, at a charge so trifling as to give every facility to their distribution, throughout all the States and territories which compose its union; and the greatest benefit is thereby daily experienced. The charges for conveyance are—For each newspaper, not carried out of the State in which it is published, one cent., or a halfpenny. If carried out of the State, but not carried more than one hundred miles, the same charge. Over one hundred miles, and out of the State in which it is published,  $1\frac{1}{2}$  cents., or  $3\frac{3}{4}$ , for carrying a newspaper—without stamps, or any government charge whatever,—upwards of three thousand miles! Magazines and pamphlets, if published periodically, and carried to a distance not exceeding one hundred miles, 4 cents., or twopence per sheet. If not published periodically, distance not exceeding one hundred miles, six cents, or three pence per sheet, for three thousand miles, and more. Small pamphlets, containing not more than a half-sheet royal, are charged with half these rates. Eight pages quarto are rated as one sheet, and all other sizes in proportion.—

After Mr. Owen, several other gentlemen addressed the meeting upon the same topics, and a resolution for an address to his Majesty, praying for “a removal of every national obstruction now in the way of giving the population of the British dominions real knowledge, and especially upon subjects of the deepest interest to their well being and happiness. And, also, to give every national facility, by cheap conveyance of newspapers, pamphlets, and magazines, to the diffusion of knowledge throughout the British dominions,”

A similar resolution was adopted for a petition to the House of Lords, but the motion for a petition to the House of Commons was negatived, and the following resolution adopted in its stead, with nine rounds of deafening applause:—“Resolved, that the men who made the laws to fetter the press of this country, have done so from hatred to the liberties of Englishmen, and that those who enforce them ought to be considered as a nuisance to the peace and happiness of society.”



## VARIETIES.

**Water.**—Water-drinkers have much keener appetites than those who drink beer. Water is the most natural and wholesome of all drinks: it quickens the appetite, strengthens digestion, quenches thirst most readily, and effectually supplies the waste continually sustained by the blood and juices. A strong, ruddy-faced farmer, had a disease which induced the late celebrated John Hunter to enjoin a total abstinence from fermented liquors. "Sir," said the farmer, "I assure you that I am a very temperate man; I scarcely ever exceed three pints of ale in the day, and I never touch spirits."—"But," said Mr. Hunter, "You must now drink nothing except water."—"Sir," said the farmer, "that is impossible, for I cannot relinquish my enjoyment, and you know, Sir, it is impossible to work without some support." Mr. Hunter perceiving that his patient was not likely to be readily convinced, enquired how many acres of land he cultivated, and how many horses were kept upon the farm, and then boldly asserted that they were too few. The farmer maintained that they were sufficient, but was at length brought to confess that they were *worked hard*. "Allow me, then," said Mr. Hunter, "to enquire what it is that you give them to drink?"—*Code of Health, by J. Pinney, Esq.*

**To obtain large Potatoes.**—Many people imagine, that it makes no difference in the result, whether the eyes, as they are called, of large or small potatoes be planted. This is a great mistake. A writer in the *Farmer's Journal* states, that, as an experiment, he planted a row of sets, cut out into single eyes, from large potatoes chosen out of a heap; the row was 25 yards in length; and next to it he planted another row of equal length, from the smallest potatoes, picked from the same heap; some of the latter were set whole, and some cut in half. When he took them up, the former row produced four bushels and a half of fine large potatoes, with scarcely any small ones. The other row gave so few in measure, that they all went into a half-bushel scuttle, and were miserably small.

**Potatoes found on the Mountain Orizaba.**—MM. Schiede and Dieppe, in a letter to Baron A. Humboldt, giving an account of their ascent of the great volcano of Orizaba, in Mexico, mentions that they have found the potatoe in a wild state at the height of 10,000 feet above the level of the sea. It was about three inches and a half high, with large blue flowers; the potatoes were about the size of a hazel nut.

**Inscriptions on old Silver Coin.**—If you have a silver coin, the inscription of which is become wholly illegible, put the poker in the fire, and when red-hot, place the coin upon it, and the letters will plainly appear, of a greenish hue, but will disappear as the coin cools. When the silver was last called in, this was the method practised at the mint, to ascertain the genuine coin.

**To extricate Horses from Fire.**—Throw the harness over a draught-horse, and place the saddle on the back of a saddle-horse, and they may be led out of the stable as easy as on common occasions. If time allows, put the bridle on them rather than the halter, and the difficulty of saving them will be still further lessened.

**To preserve Fish.**—The preservation of fish, during long journeys, or voyages, may, it is said, be effected by removing their entrails, and sprinkling them internally and externally with a mixture of sugar and pounded charcoal, which will, for a considerable period, prevent the least taint, and may be washed clean off, previous to cooking the fish so preserved.

**Excellent Glue for External Work.**—If a quantity of white lead be well ground up with linseed oil, and as much of the mixture be added to common glue as will make it of a whitish colour, the mixture forms an excellent glue for external work. It should be used rather thick, and it requires about double the time to dry it, that is necessary to dry common glue.—*Sheraton's Cabinet Dictionary.*

**To soften and remove Putty.**—Spread a little nitre or muriatic acid over the putty, and in a short time it will become soft, when it may be easily removed.

## POETRY;

## THE RETROSPECT.

Now, when swiftly my days are declining,  
 And I think of the scenes that are past,  
 To others their pleasures resigning,  
 I grieve that they vanish so fast.  
 Ah! how soon they shall reckon like me,  
 But for others the hopes they now cherish,  
 And shall suddenly after me flee,  
 Where our mem'ry together shall perish.

Though fair is displayed to their eye  
 The exhilarant face of to-morrow,  
 For me! I behold it and sigh,  
 With the sad expectation of sorrow;  
 When the morning shall cause to repair  
 The loss of the ev'ning that's gone,  
 And I wake but to think with despair,  
 Of the errors that left me undone.

With the freshness of ev'ry delight,  
 In brightness around us display'd,  
 Ever blind to the speed of its flight,  
 From the dawning of life we are made.  
 When the paths op'ning gay all before,  
 Allure us still onward to bliss,  
 Which the sequel can never restore,  
 In measure comparing with this.

So the potent and fatal illusion,  
 Would ever enchant us the while,  
 Which forbade the unwelcome intrusion  
 Or aught that beclouded its smile;  
 And still with invincible sway,  
 Ev'ry change of existence survive,  
 That the seasons are hurried away  
 'Ere we scarcely can think they arrive.


Still enough of their sweetness bereft,  
 I see that indeed they are fled,  
 And I gather from all that is left,  
 This pungent reflection instead—  
 That the remnant reserv'd for a prey,  
 Shall quickly be swept to the tomb,  
 How'er I might dream of delay,  
 By the storms which have wither'd their bloom.

HENRIARCHUS.

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**DIVERSITY OF OPINION.**—Among the best men are diversities of opinion, which are no more, in true reason, to breed hatred, than one that loves black, should be angry with him that is clothed in white; for thoughts are the very apparel of the mind.—*Sir P. Sidney.*

**C. STRANGE, 21, Paternoster-Row.** *Published once a fortnight; and sold by all Booksellers, and Co-operative Store-keepers.*

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